Lutheran Herald

August 19, 1958 • Vol. 42 • No. 33

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Mr. Loeb and his seeing-eye dog, Fedora. *See page 3.*

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- The Eyes of the Blind Shall Be Opened
- We Do Not Have Enough Men!

A Prayer for Salvation

By Margaret Hannem

Lord, I thank Thee for teaching me that I am poor and helpless and blind.

I have had to encounter some poverty in order to know that I am poor.

I have had to experience dismal failure in order to realize that I am helpless.

I have been permitted to see that I am really blind even though Thou hast not taken away my sight.

In my poverty, give me Thy riches—all that I need for this bodily life and for my soul's salvation.

In my helplessness, give me Thy strength that I may work diligently to extend Thy kingdom here upon earth. Let all of my actions, every day, every hour, every minute, spring from love in my heart.

In my blindness, give me Thy vision that I may see with an understanding mind the truth of Thy Holy Word.

Amen

In this issue . . .

Cover—Mr. Loeb and his seeing-eye dog, Fedora, leave First Immanuel Lutheran Church after the worship service on a Sunday morning.

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The Eyes of the Blind Shall Be Opened 3

The Rev. Ralph L. Moellering is pastor of First Immanuel Lutheran Church (Mo.-Syn.) in Chicago. Since this account was written, Mr. Loeb has returned to Hot Springs, Arkansas. There he is an active member of the Lutheran congregation. In the fall of 1957 the daily paper there r illustrated feature story on his life.

We Do Not Have Enough Men!

The Rev. Marcus Rieke is Youth Director f American Lutheran Church. This is the f two articles that the Herald will publish Men for the Ministry Conferences.

Book Reviews

For the Family Altar

The Church in Today's World

Within the ELC

Lutheran Herald

Editor: O. G. MALMIN
Associate Editor: WILLIAM H. GENTZ
Managing Editor: CARMEN MITCHELL
Assistant Editor: MELVA ROREM

● Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 So Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Mana scription price, United States and Canada, per year $3.00. Entered as second class matter January 14, 1931, at the p at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg P House, Minneapolis 15, Minnesota.

By the Rev. Ralph L. Moellering

I will lead the blind in a way they know not, in paths that they have not known I will guide them. I will turn the darkness before them into light . . . Isaiah 42:16

Mr. Loeb
and
Pastor Moellering

The Eyes of the Blind Shall Be Opened

In the middle of the twentieth century most of the miracles restoring sight are accomplished through the remarkable discoveries of modern science. The Holy Spirit, too, is still "opening eyes" with the Good News of God's great love revealed in the sacrificial death of Jesus Christ. The blindness and stubborn perversity of natural man is still being overcome by the spectacular intervention of a gracious God.

In the case of a former Chicago caterer I am convinced that the scourge of blindness became a blessing in disguise. From a human standpoint it seems unlikely that Mr. Adolph Loeb would today be a professing Christian if he had not first been threatened with the loss of one of his most important faculties—his eyesight. The story of his life provides convincing evidence that "God works in a mysterious way His wonders to perform."

Although his parents had emigrated to America, and he can point to Paducah, Kentucky, as his birthplace in 1892, Adolph Loeb spent his childhood and youth in Europe. His father died three months before he was born, and the following year his mother returned to Germany. His Jewish ancestry did not imply a strict training in the traditions of the orthodox synagogue, but only a smattering of Hebrew and some familiarity with the customs of his people. A few years were spent in a Hebrew school, but the family attended the temple only on the highest holidays. Religion made no deep and lasting imprint on his consciousness.

His education followed the classical pattern which predominated in Germany at that time. His first knowledge of English, Mr. Loeb recalls, was acquired under a teacher from Edinburgh. To this early experience he attributes what he smilingly calls his "Scotch accent."

His resistance to compulsory military training caused young Adolph to run afoul of the authorities in Germany. When he was threatened with induction into the army he refused to take the examination and was accorded rough treatment. Following his mother's wishes he came to the United States, where he volunteered for service in the American army. Through some strange misunderstanding he aroused the suspicions of his superiors and spent the first day in the guard house sep-

arated from his buddies. But this inauspicious beginning did not prevent him from spending three years in the army and becoming a regimental sergeant-major.

After his discharge Mr. Loeb had a varied and eventful life in America. In Philadelphia he found employment in the shipyards. In Detroit he worked in a hotel. In Chicago he put in fifteen years at the Merchandise Mart as manager of the food department, catering to 3,500 to 4,500 people a day, with 75 employees on his staff. For seven years he was the chief steward at the South Shore Country Club. He was still supervising his catering service when he was suddenly alarmed, early in 1953, by the prediction that he would soon lose his eyesight.

This startling discovery shattered his self-composure and security. It became the turning point in his life. Terror pursued him with the thought of his impending blindness. The doctors consulted verified the original prognosis. His fears multiplied until he dreaded to fall asleep at night because he might wake up in the morning no longer able to distinguish daylight from darkness. He was rapidly becoming desperate and assumed that further life would be futile and burdensome.

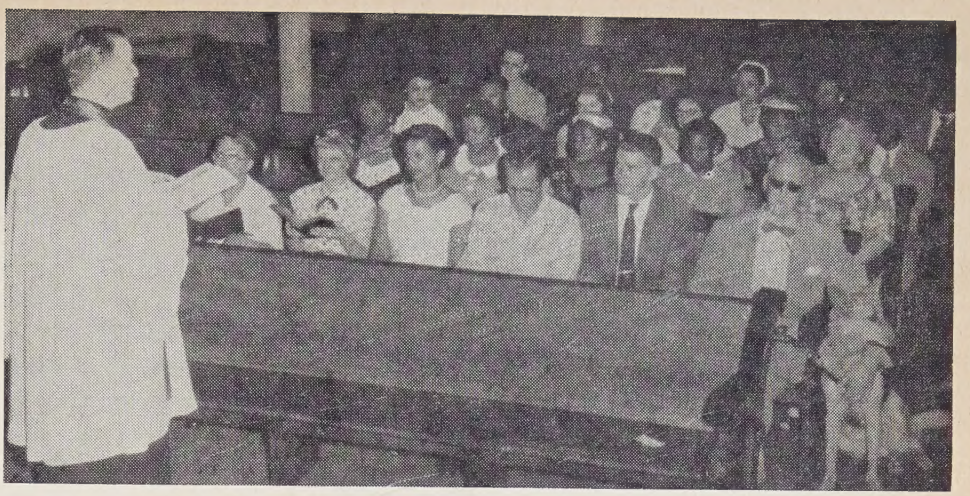
That living as a blind person might be pleasant and purposeful was beyond his imagination. When a former employee talked to him about having faith, he was dumbfounded. The love of God was a meaningless expression to him at this time. But he was finally persuaded to join a training course at the Lighthouse for the Blind. A frantic race against time began. It was essential that he learn as much as he could before he was completely deprived of his eyesight. The "brainwashing"—which is his own description of this transitional period—gradually prepared him for his approaching disability by demonstrating that he would still be able to engage in constructive work. New hope was instilled which produced a readjustment in his thinking.

But the real transformation came with his spiritual awakening and his surrender to Christ. Trying to find a way out of his predicament, seeking to soften the blow with some satisfying consolation, he began listening to religious broadcasts and prayed for guidance. Previously his interest in religion had been only intellectual. He had visited a few ethical societies and listened to lectures on Christian Science. All this had only the effect of broadening his appreciation of variant viewpoints. Outstanding musical artists had been the only attraction strong enough to draw him into Christian churches. Now his soul was thirsting for living water. He was eager to penetrate to the core of Christian faith and f rest for his troubled spirit.

The first major step in this spiritual quest was participation in a three-day retreat for the blind sp sored by the Franciscan Order. Two different sour had indicated that this was an answer to prayer. Just he was pleading with the Lord to show him what cou he should pursue, a fellow-worker invited him to atte a retreat. Some time later a man who helped lead h across the street asked if he had ever gone to a retr and encouraged him to do so. After deciding to go, a gaining his first real insights into the meaning of Ch tian faith, he was convinced that the promise recor in the Psalm was completely dependable: "Call upon in the day of trouble; I will deliver you, and you sh glorify me" (Ps. 50:15).

A friend presented Mr. Loeb with Norman Vinc Peale's *"The Power of Positive Thinking* and certi philosophical treatises on records. It is noteworthy t the prescription did not fit the patient. Only the Br of Heaven can satisfy the hunger of one who has b starved for lack of God's love. *The Silver Chalice* a *The Big Fisherman* proved more helpful. The desc tion of Christ's trial and crucifixion deeply stirred emotions of this latter-day son of Israel. Unfami with the outcome of the drama, he could not restr a prayer that the conspiracy against Jesus might pr unsuccessful. The whole episode disclosed the disc certing fact that his ancestors had rejected the H One of God and dared to ridicule the Beloved Son the heavenly Father. He was so impressed by the tea ings of Jesus and His willingness to die for our that he could no longer claim even nominal adhere to the Jewish faith.

The next significant step in Adolph Loeb's sl toward Christianity came with his trip to Hot Sprin Arkansas, where he came in touch with the Luthe Church. Until this time the new convert had had o a vague conception of Christian doctrine and no chu affiliation to which he could feel anchored. Invited friends to attend the services conducted by the R August Jarus, he was deeply impressed. The clear Bibl preaching struck a responsive chord and he soon quired how he might receive a full explanation Scriptural teaching. Since his stay in Hot Springs limited, it was necessary for Pastor Jarus to spend ab twenty-four hours with him privately for a conden course, between Christmas and the New Year. With keen mind Mr. Loeb rapidly assimilated the fundam tals of the faith and requested Baptism. After supp mentary instruction he was confirmed on January 1955, and partook of Holy Communion with the con gation.



Mr. Loeb and the adult Bible class he attended faithfully

Interviewed on a local radio station he made a moving estimony for Christ. "Although I lost my sight, I have ound light for my soul" were his exact words. In the iiddle of the program the man conducting the interiew was overcome with emotion and his wife had) fill in and complete the broadcast. After hearing Mr. .oeb relate his stirring experience, one listener wrote) the station: "After my husband had heard your proram, he turned out the light. For about five minutes iere was silence. Then he went to bed without saying word." Fortunately, a recording was made, and by ecial request it was repeated the following week. 'astor Jarus was convinced that Mr. Loeb's public conession of faith made a real impact on the entire comiunity. He still says, "His conversion was one of the ighlights in my ministry."

Back in Chicago Adolph Loeb promptly established ontact with First Immanuel Lutheran Church and its astor, the author of this account. Situated in the Near ast Side in a multi-racial neighborhood, this Church as been ministering on broad scale to the total comiunity. Negroes have been welcomed into membership, nd Spanish services have been conducted for Mexican sidents and Puerto Rican immigrants. A Gamma Delta hapter has been organized to provide worship and llowship opportunities for Lutheran students and irses in the adjacent Medical Center. Among those elonging to the congregation are six blind persons and number of underprivileged people.

In this setting Mr. Loeb has found a satisfying church me and has strengthened the foundation for his reion. Attending Bible Class with unfailing regularity, has advanced from a diet of milk to one of solid meat. aving covered the elementary doctrines, he is impatient explore the deeper mysteries in Divine Revelation. According to his own statement the sermons and sessions devoted to Bible study are the "cementing blocks" of his faith.

No longer is his affliction a terror to him. Instead of feeling deprived, he feels enriched. Thanking God Almighty for the faculties he has retained, he finds that he is at present more capable of coping with life's problems than he was before. For the first time he has real inward peace. Knowing that his sin is forgiven and absorbed in the love of God, fear has vanished. His commitment to Christ is absolute and unconditional.

Being a Christian, Mr. Loeb has discovered, is more than intellectual assent to a series of doctrinal affirmations. Nor is it confined to churchgoing and a semblance of respectability. Invariably it influences one's attitude toward people. Looking back on his previous life, this newcomer to the Christian ranks regrets that he was so often harsh and critical with his employees. Since his conversion he has had a different outlook toward human beings. He sees them all as fellow-sinners and fellow-redeemed. The color of the worshiper next to him has been of no significance. For five months he talked to the vicar and his wife without realizing that they were Negroes. Having experienced what friendly associations among church people can mean, he has entered into an entirely new dimension of life. Never before, he asserts, has he known more happiness than he possesses today.

Whenever called upon, Adolph Loeb has never hesitated to witness for Christ. Not content to keep the Good News of the Savior's death and resurrection to himself, he has eagerly related it to others at every opportunity. With positive assurance he now declares that if he had to choose between regaining his eyesight and finding Christ, he would prefer to remain blind. His physical vision may be enshrouded in darkness, but his light still shines.

We D

Have you ever wondered where we get our pasto Where do they come from? How do they get interest Who was their inspiration to study for the Gospel M istry?

The answer to these questions is given by our L when He said, "The harvest truly is great . . . pray therefore the Lord of the harvest that he would s forth laborers . . ." Somewhere along the line some has been praying and the Lord—true to His promis has been answering. Specifically, we think of our p tors and consecrated lay people who zealously rec young men for the Gospel Ministry. We think of go parents, grandparents, and relatives who encourage pray for young men of their household to become p tors of our church. We think of our excellent colle and seminaries, their teachers and executives who y in and year out unselfishly give of their time and tal in the preparation of Gospel Ministers. We think of prayers of the Church and of the concern of chu officials and church departments, all working hand hand to meet the needs of our day for ministers of Gospel of our Lord and Savior, Jesus Christ.

And yet we do not have enough men!

For years and years those who plan the affairs of Church and who are charged with the responsibility its growth have seen with dismay and sorrow oppo nity after opportunity go by simply because "we do have the men."

There are some frightening statistics on ministe shortages throughout the world today. Even in own Lutheran Churches here in America we are s hundreds of men. Thousands and thousands of pe do not hear the Gospel preached—do not hear the s of Jesus and His love—really are eternally lost bec they don't know Jesus and life eternal through His na

Our Church remembers the words of the Ap Paul; when speaking of the multitudes he said, "H then shall they call on him in whom they have believed? And how shall they believe in him of wh they have not heard? And how shall they hear with a preacher?"

Therefore, in the spirit of earnest prayer for the sa tion of souls and with the determination to do even m than has been done before to meet the great nee ministers, our churches have approved and set into

Dr. Marcus Rieke and a group of young men at a Men for the Ministry Conference

ot Have Enough Men!

By Marcus Rieke

n a program known as *Men for the Ministry* Confer-
es.

Forty such Conferences covering the churches of ALC,
C, LFC, and UELC in the United States and Canada
l be held November 15, 1958, to March 14, 1959. The
nferences will call young men—primarily those in
h school—together for a one-day session of informa-
n and education concerning the Gospel Ministry.

The Conferences are a co-operative endeavor of the
ırch administration, youth departments, and brother-
od organizations of our respective Churches. The
ieral president of the Church (in some cases his rep-
entative), a youth director, and a competent and
e layman working together with a district president
l competent representation from our colleges will
nprise the faculty of these *Men for the Ministry* Con-
ences.

Each congregation is strongly encouraged to select
ir most promising young men to attend the Con-
ence. It is hoped that the pastor and council of the
l church will make the selections and that the local
therhood will then see that the young men selected
to the conference nearest their congregation. The
ulties, sites and dates of the 40 Conferences will soon
published.

There will be no attempt to "high pressure" any of
young men into the Gospel Ministry. This would be
nistake. Rather, the day's meeting will present to the
ng men a complete and, we believe, an inspiring pro-
m that will give every youth who attends a much
rer picture of the Gospel Ministry. We believe that
ough the presentations that are planned—visual aids
the ministry, lectures by the church presidents, youth
lers, and laymen, open forum and discussion periods
which youth can ask questions—there will be many
ng men who will have new insights into the oppor-
ities of the Gospel Ministry. The Holy Spirit will
rk as He wills in the hearts of our youth. Our task
ut to tell the story and present the needs.

ne Conferences are not without precedent. During
6-1957, the American Lutheran Church conducted a
es of twelve such Conferences. Total attendance at
twelve Conferences was 2,090, with approximately
% indicating an interest in the Gospel Ministry. For
forty Conferences ahead, it is entirely possible that
shall meet between 10,000 and 12,000 young men,
of this number it is just possible that 5,000 or 6,000
hem will indicate an interest in becoming pastors of
Church.

Admittedly, the program is a long-range one. The average age of the young men who attend will be approximately 16 years of age. They will be 8-10 years away from the time when they can actually become pastors. What percentage of the young men who attend these conferences will actually become pastors only God knows, but we do honestly believe that through these meetings many more youth will be led by the Holy Spirit to prepare themselves for a call into one of the many fields of services now available for ministers.

The youth who attend will be told that there are many places for ministers to serve, not only in the regular parish, but as assistant pastors; as home and foreign missionaries; as chaplains in the Armed Services and in homes of mercy; as executives in our respective churches, in the National Lutheran Council, and in the Lutheran World Federation; as educators and journalists, and as teachers and executives in our colleges and seminaries.

It would be a wonderful event if we could go to our congregations some day in the not too distant future and say to them, "We have men available." It would be a glorious day if, when those who plan the work of the Church sit together at a meeting, someone could tell them, "We have the men available . . . your larger program can be developed!" It would be a great day if we as a Church could offer many men to other Lutheran Churches in the Lutheran World Federation who are so desperately and pathetically short of ministerial manpower. Yes, it would be a great day in the Kingdom of God if we could claim His promises and have enough laborers to reap the harvest of which our Lord speaks.

So, we solicit the prayers of those who read this paper. Pray for the *Men for the Ministry* Conferences and do what you can to send your most promising young men. These youth, together with hundreds of others of like mind and spirit, are challenged and encouraged by one another's presence and by one another's desire to think and pray seriously about the Gospel Ministry. We know from past experience how youth thrill at being with other young men who don't "laugh" at their desire to be a pastor. At the Conferences our youth find that there are hundreds of other young men who also think and pray seriously about becoming pastors. This encourages them. Our young men will learn that the Ministry, while not easy, *does* offer countless satisfactions because it's a service so close to the heart of our Lord.

BOOKS *in Review...*

Adult Class Guide

How to Teach Adults. Henry Jacobsen, Scripture Press, 48 pages, 60c.

This little book aims to give the instructor of an adult Sunday school class a better understanding of teaching, a vision of the possibilities in an adult group, and a desire to improve his teaching. Clear and concise, it should be of value to any teacher of adults, though the experienced teacher might prefer a more detailed treatment.

Teaching is more than telling, writes Mr. Jacobsen, and he goes on to discuss the teaching-learning process. He suggests that adult classes be divided by age and sex. Various types of curricula (e.g., uniform, graded) are described, with Bible book studies according to a plan given most favorable mention.

Perhaps most valuable is Chapter 5 on methods. Various techniques, from lecturing to brainstorming, are described, with suggestions as to when and how to use them, or not to use them. Suggestions for self-evaluation conclude the book.

Rolf E. Aaseng
Minneapolis, Minnesota

South of the Border

Religion and Faith in Latin America. W. Stanley Rycroft, Westminster Press, 208 pages, $3.75.

This is a discerning study on religion and faith in Latin America based on an objective historic foundation developed through careful observations and study. The ideologies that molded early history of Latin America have been traced back to their European origin. Their impact upon the thought and life pattern of the pre-Spanish people is analyzed. But Latin America has changed. The resultant religious institution that has remained static through the centuries no longer suffices to meet the needs or desires of the people. The struggle today is between "religion" and apostasy on the one hand and "religion" and dynamic faith on the other.

It is in this atmosphere that the Protestant Church carries forth its mission of witness to the resurrected living Christ with its redemptive and rejuvenating power for the individual.

This book gives a mass of information that gives the reader a basis of understanding of the great underlying motivating forces in Latin America. Well written, it is also well authenticated with references appended in the back of the book where they will not interfere with smooth reading. A good index enhances the value of the book. It is a valuable contribution to mission literature on Latin America.

R. G. Syrdal
Minneapolis, Minn.

Church School Drama

Let's Play a Story. Elizabeth Allstrom, illus. Janet Smalley, Friendship Press, 165 pages, $1.95.

This volume is one of the most interesting and valuable books any person working with kindergarten, primary and junior age children might use. Much background material for using stories and their importance in a teaching-learning situation is included. The idea of role-play as a means of the child's understanding of his learning relationships is emphasized.

New and novel ideas for working with children and complete directions for making use of these ideas, for preparing and using such sources of creative dramatization as pantomime, rhythms, flannelboard, radio and television plays, choral speaking, puppetry and music are found in abundance. Also included are several skits and stories suitable for dramatization.

Easy Plays for Church and School. Vernon Howard, Zondervan, 61 pages, $1.00.

Play material suitable for any occasion may be found in *Easy Plays for Church and School.* These five short, interesting dramas have historical, patriotic and Biblical themes and are simple to stage.

Junior and senior youth as well as adults will enjoy working on any of these plays. The director will appreciate the Christian thread woven into each particular theme.

The author has expressed himself in such a way that his purpose will be realized by any audience of youth or adults. League groups and other organizations might easily adapt these plays for use as special program material.

Mary Ellen Olson
Minneapolis, Minn.

The Group Approach

Group Dynamics in Evangelism M. Miller, Herald Press, 202 $3.50.

In this book the author, a profes Practical Theology at Goshen Biblical nary, has attempted to reevaluate an vitalize the group as a tool of evangel

Too much of evangelism, he feels, voted to the "salesmanship" approach. is needed is a return to the Christian as a central factor in bringing men to

The ninth chapter of this book, "T Dynamics of a Christian Group," is the price of the whole volume. The sections however, are often too full o definitions and unanswered questions f novice in the area of group dynamics

As a whole the text is one that coul study by everyone concerned with evan It does open the door, at least a crac can lead to a whole new pattern of mission outreach.

Charles S. Ande
Madison, Wis.

Love Conquers All

The Gentile. Sylvia and Henn ferant, Muhlenberg Press, 279 $3.50.

The Gentile is a novel about a woman, Linda Macniell, who comes t York from a small community nearby engaged as a designer in a fashion- firm. She soon discovers she is the onl tile working in the firm. Her whole- lack of prejudice, her acceptance of a sons as individuals, soon causes a co able stir among her associates. They prejudice from her. Gradually, their a is such that she does sense a growing an ism in herself for them. The matter b more complicated when she becomes e to Russ Gould, a Christian, but of birth. Caught in this maze of racial a ligious problems, Linda is forced to re her own faith to discover again the po the positive attitudes of the Christian f

The book is interesting. It is skillfully ten. Seeing the New York garment in from the inside is fascinating. At times seems somewhat naive. It is difficult to stand how a woman, mature enough t a responsible position in New York, co so little conscious of religious and raci ferences. However, it is a readable no

K. W. Althoff
Canon Falls, Minn

For the Family Altar

J. R. Hestenes

Toward The Thirteenth Sunday After Trinity

Serving With Martha

The Epistle: I Corinthians 13:1-13 • The Gospel: John 13:34-35

Monday, August 25
SHE WAS HOSPITABLE

Read Luke 10:38

A woman named Martha received him into her house.

Martha was not only a homemaker, she maintained the spirit of an open home. When Jesus came to Bethany there was no hesitation in her voice as she welcomed Him to her house; there was no hint of aggravation when He came to the door. With genuine hospitality she invited Him to come in. It was in her nature to receive, to invite, to welcome. She loved to entertain. But there was an art she had not yet cultivated; while she was expert at serving, she knew little about the grace of being served by Jesus.

I pray, dear Lord, that You will give me the gift of hospitality. Grant to me the pleasure of good company, so that friends and strangers may know refreshment of body and spirit. But lead me to know the higher hospitality, too. When You knock on the door of my heart, make me quick to bid You enter, knowing that I am honored both in serving You and being served by You. Amen.

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Tuesday, August 26
SHE WAS TOO BUSY

Read Luke 10:40

But Martha was distracted with much serving.

Martha was a woman who loved to be busy about her house, but her trouble was that she was too busy. She was "distracted with much serving." Instead of controlling her energy, she allowed her energy to control her. The fever from her energy spoiled the gentle atmosphere that should go with hospitality. Worse, she was losing out on something good. Had she not been so busy with the pots and pans, and her fretful going to and fro, she would have been blessed by the presence of her special guest, Jesus.

How true it is, O Father, that "in our getting and our spending we soon lay waste our powers." Teach us to channel our energies and plan our work so that in our constant giving of ourselves we do not exhaust our ability to be entertained by Your gracious presence and blessed by Your gifts. You bless labor, dear Father, but You do not want labor to be a hindrance to Your love. Amen.

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Wednesday, August 27
BLIND SPOT

Read Luke 10:41

"Martha, Martha, you are anxious and troubled about many things; one thing is needful."

Jesus spoke tenderly and with understanding to Martha. This was in answer to her complaint that Mary was "sitting down on the job." He wished to emphasize the fact that Martha had a blind spot. She could see the "many things that had to be done." But she failed to see the things that should be done. It was not that entertaining Christ was unimportant; but refusing to make an exchange with Him was a mistake. "One thing needful!" This is what Martha had to learn.

Sometimes we also lose track of the "one thing needful," dear God. Or we do wrong by saying, "Yes, it is very important, but we will get to it after a while. First, we want to grow up, or we want to get our home paid for, or we want to accomplish some other goals. Then we will pay attention to the 'one thing needful!' " Sober us to understand that we must put this first, and keep it there.

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Thursday, August 28
VALUABLE PRESENCE

Read John 11:21

"Lord, if you had been here, my brother would not have died."

This is Martha speaking; a new Martha, with a new estimate, with a changed set of values. She had learned that you can be too busy with serving, to the point that you wrong both the one you are serving and yourself. She had learned that the presence of Jesus was something to be valued; that you are careful with it, and take full advantage of it. Indeed, she had learned that the presence of Jesus was so valuable that it was a matter of life or death. Martha had matured in faith.

We thank You, Heavenly Father, that You are a welcome guest in our home. How blest is our house because You are here to share with us our joys and little victories, our little defeats and sorrows. We are glad that our home is important to You; how quick we must be to confess that You are altogether necessary to the well-being, the security, the happiness and the prosperity of our home. Amen.

+

Friday, August 29
FULL STATURE

Read John 11:27

"Yes, Lord; I believe that you are the Christ, the Son of God, he who is coming into the world."

Here is a splendid confession of faith. It comes from the heart of a woman who at one time did not think such faith was too important. It was spoken in the grip of sorrow, and therefore both its hands were holding firmly onto the only hope there is. Martha had grown. She developed from a woman with a talent for homemaking to a woman in whose heart by faith Jesus made Himself at home. She changed from fevered activity to Christian fervor. She reached the good stature of sanctification in Christ.

Spare me, gracious Jesus, from an unbalanced development of self. Let me first be well grounded in Your truth. Let me stand firmly on the rock of faith in You as the Savior. Then help me to build the structure of my life on that Rock. Give me the deep satisfaction of knowing that I serve best when the service I do springs forth from my relationship to You.

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Saturday, August 30
LOVING SERVICE

Read John 12:1-2

There they made him a supper; Martha served. . . .

How different it read now, with Martha. She is serving again, to be sure, but it is a quieter service, a dedicated service. Formerly, it seemed as though she was busy serving for its own sake; now she has a reason for it. Jesus is out at Bethany again, and the whole community has come together to have a supper in His honor. Everyone is glad to have Jesus there, and Martha, the woman of faith, is doing what she can best do. She is serving. But gone is the fret and the stew, the consuming energy, the overbusiness. She is serving the Lord.

Deliver me from the idea, O God, that the only activity of the Church acceptable in Your sight takes place in the sanctuary. Surely this is important and is first in the order of activities. But from this must stem service in Your Name. Bless every man and woman and youth who is thus engaged in doing the chores of the congregation, and serving out of love. Amen.

E. German Protestants, Soviet Reach Agreement

An agreement has been established between the Soviet Zone government and the Evangelical (Protestant) Churches in East Germany to eliminate "disturbing factors" in Church-State relations, it was announced in Berlin by ADN, official East German news agency.

It said the agreement climaxed negotiations which began in May, behind closed doors, between Minister President Otto Grotewohl, Interior Minister Karl Maron and Werner Eggerath, state secretary for church affairs, and a five-man delegation representing the East German Churches.

The Churches' delegation was led by Bishop Friedrich W. Krummacher, head of the Evangelical Church of Pommerania, and Bishop Moritz Mitzenheim, head of the Evangelical Lutheran Church of Thuringia.

Church circles here hailed the agreement as a significant event, especially in view of recent reports of intensified anti-religious policies in the Soviet Zone. But they noted that it involved some concessions on the part of the Churches and that its value will depend on the manner and spirit in which it is implemented by the state authorities.

One of the most crucial points of the agreement, as reported by ADN, was a pledge that the government would investigate Church complaints concerning a recent decree banning religious instruction in high schools and colleges. The law is almost identical with one enacted in 1956 which both Protestant and Roman Catholic leaders branded as "a monstrous breach of the East German constitution."

An ADN communique said the government spokesmen confirmed the guarantees of religious freedom embodied in the East German constitution. At the same time, it stated, the Church representatives agreed to relinquish charges that the religious guarantees are being violated.

The Church sources in Berlin commented that although the retraction of these charges must be seen as a concession by the East German Churches, the confirmation of the religious freedom articles of the constitution by President Grotewohl must be regarded as of "outstanding importance."

They said it would strengthen the Churches' position in rejecting increased pressure by state authorities to force Soviet Zone boys and girls to take part in Communist Youth dedication ceremonies—an atheistic counterpart of Christian Confirmation—and even to abandon their church affiliation.

Church Children's Home Target of Soviets

East German Communists have launched a violent propaganda campaign against the management of an Evangelical children's home named "Peace," in Naumburg, Saxony.

According to Communist press reports, a five-year-old boy had been "beaten," and then "imprisoned" in the basement of the home by a woman educator at the institution.

The reports said that a Communist kindergarten nurse accidentally passing by the Church-operated home, had heard "desperate cries" and discovered the child through an open basement window. When the boy noticed the nurse, the papers said, he shouted, "Dear good lady, please take me to my Mom."

The Communist organs said that the "comradess nurse" immediately informed the local headquarters of the East German police who "liberated" the child. They added that "the population of the area was most disgusted and upset" about the incident and had demanded a "stern investigation" of the educational methods prevailing in the home.

This was the third time within recent weeks that Church-run children's homes have been made the target of Communist attacks.

Segregated Housing May Be on the Way Out

The United States is "coming to the threshold of a major breakthrough in solving the problem of racial discrimination in private housing," delegates to the National Council of Churches' 10th annual Institute of Racial and Cultural Relations in Chicago were told.

Dr. Alfred S. Kramer of New York, associate executive director of the council's department of racial and cultural relations, said that some 50 private housing developments have been established across the country with occupancy open to all races.

INDIANS IN BERLIN—Bishop J. E. Leslie Newbigin, of the Church of South India, exchanges traditional greetings with a fellow-countryman, Miss Daisy Hemron of the Grossner Church of India. The greeting took place at a three-day ecumenical study conference in the Soviet sector of Berlin.

RNS Photo

Youngsters of St. Peter's Lutheran Vacation School in Houston, exas, gather around Mrs. Isabel Jimenez, one of the teachers. Irs. Jimenez was born in Texas of Norwegian-American descent nd is married to a Mexican.

The Rev. Fred Pankow, pastor of St. Peter's Lutheran Church, Houston, Texas, looks up a Biblical quotation for some of the children who attended the church's integrated Vacation School. Sunday services at the church are in both English and Spanish.

ep in the Heart of Texas . . .

Lutherans Conduct Integrated Vacation School

St. Peter's Lutheran church in Hous-, Texas, is believed to be the only otestant congregation in Texas con-cting an integrated vacation Bible ool for white, Negro, and Mexican ldren.

This summer the mixed group of ne 150 children are again flocking the tiny white frame structure, in e of the oldest sections of Houston, the third year of its learn-and-play sions.

ust two years ago, without public nouncement or fanfare, St. Peter's ened its doors and playground to ungsters of the three principal neigh-hood groups. Teachers report no re nor less trouble with the chil-en than would be found in any nparable segregated group. More re-rkable perhaps has been the absence any unfavorable reaction from par-s.

Behind this casual approach to inte-tion is the 34-year-old pastor, the v. Fred Pankow, from Hankinson, D. Before coming to St. Peter's he s a missionary to Cuba for seven rs. Shocked by racial intolerance he erved in Houston, the young min-ister and his wife, Edith, ignored local customs "fearfully at first," then with more confidence as their first step toward integration succeeded.

"We had no difficulties of any kind in mixing the groups," Mr. Pankow declares, "and we don't expect any in the future."

Both the Pankows hold master's degrees in Spanish. Mrs. Pankow taught that language for two years at Washington University in St. Louis, Mo., her home town. They have three young daughters.

"None of our girls has any knowledge of prejudice based on race or color," Mrs. Pankow explains.

St. Peter's church is on the fringe of the downtown commercial area. Church services are conducted in both English and Spanish, as are the summer Bible school classes. The church's 240 members are about evenly divided between the Anglo-Saxon and Latin [illegible]

"A sprinkling of neighb[illegible] Negroes attend service[illegible] sporadically. [illegible]

[illegible] rangements in the church or schoo[illegible]

"We welcome all who want to come to St. Peter's. Our door is truly open," the Lutheran minister declares.

Last year, some 150 youngsters attended St. Peter's summer sessions. The teaching staff of 17 was about half Latin and half Anglo-Saxon.

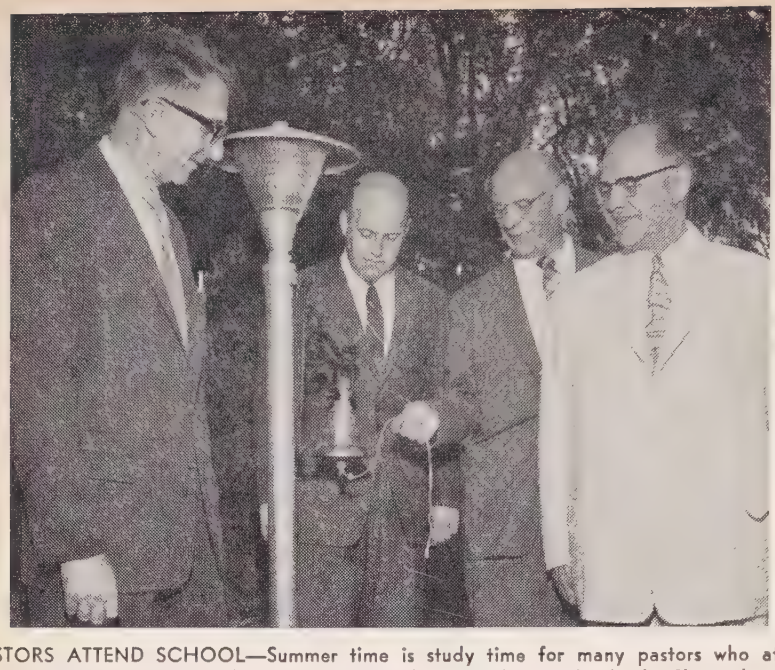
The church also runs a six-grade parochial day school with more than 60 pupils and two teachers. One of the teachers, Mrs. Isabel Jimenez, who was born in Texas of Norwegian-American descent, is married to a Mexican.

"At St. Peter's," comments Mrs. Jimenez, "we haven't tried to make a big thing out of integration. We just did it and it worked wonderfully."

Claims First Religious Service on Soviet Ship

An Australian Anglican clergyman claims the distinction of being the first person ever to conduct a church service on board a Soviet ship.

He is Canon Harry Thorpe of Bathurst, New South Wales. One of 25 British passengers returning on the 7,500-ton Soviet liner Baltika from a tour of Russia, Canon Thorpe [illegible] for the group. [illegible] Bible, altar or cross,' he said, "and wrote out the lesson, [illegible] from [illegible] by the [illegible]



PASTORS ATTEND SCHOOL—Summer time is study time for many pastors who attend various study courses offered by seminaries, colleges and special schools. Shown here are four pastors from various parts of the country who attended the Luther Academy held at Wartburg Seminary, Dubuque, Ia., July 8-17. Inspecting the dinner bell are (left to right) the Rev. Ralph Radloff, the Rev. J. Victor Murtland, Dr. William Streng and Dr. Joseph Simonson. Similar week-long seminars were held at St. Olaf College July 28-Aug. 1 and at Concordia College Aug. 17-20.

WCC Seeks Aid for Stricken Lebanese

An appeal for $25,000 to provide emergency aid for 11,000 stricken families in strife-torn Lebanon is being made by the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches.

The appeal came after World Council officials had received reports on pressing needs from a newly-organized committee made up of representatives of 13 voluntary Protestant, Roman Catholic and Eastern Orthodox groups working in Lebanon. It asked for food, clothing and medicines, as well as financial grants, to assist the 11,000 families for whom it has already begun opening service centers.

"We need all the material aid you can place at our disposal," the Lebanon group wrote, "in order to bring a measure of physical comfort to children and families who have been uprooted from their homes and are living in conditions of appalling misery and starvation."

It was announced here that Church World Service, relief agency of the National Council of Churches in the United States, had sent a sum of $10,000 to aid the Lebanese needy, while the United Presbyterian Church in the U.S.A. had forwarded $5,000.

World Council officials said that meanwhile shipments of corn, oil, cheese and soap originally intended for Jordan frontier villages have been placed at the disposal of the Lebanon committee.

To Expand Seamen's Work

One of the chief ways that human spiritual needs are affected by the opening of the St. Lawrence Seaway is being studied by a new committee which has been set up by American Lutheran churches.

The committee's particular concern is religious ministry to seamen, whose numbers in Great Lakes ports are expected to rise sharply as ship traffic in that region goes up because of the new seaway's opening. Planners forecast that in the 1959 season seaway traffic will be doubled that of last year, and in the next decade the 1959 figure will itself be doubled, bringing the total load to 50 million tons by 1968.

This means an increased demand for missions providing various services for seamen, the committee members agreed as they held their first meeting at National Lutheran Council headquarters in New York.

Pardon for Clergyman Who Kept Confidence

Tennessee's Gov. Frank Clem granted a full pardon to a Baptist m ister who was cited for contempt court after refusing to divulge wha considered private information recei from a married couple prior to a v orce case.

The governor declared that any ognized minister, priest or rabbi sh be allowed to "counsel in confid without fear of being forced to disc what has been communicated to hi

The case involved James Glisso student at the Baptist-operated U University in Jackson and pastor of McLemoresville Baptist church in W Tennessee. Mr. Glisson was fined and given a 10-day suspended jail tence.

Gov. Clement said he would be favor of any legislation which wo give ministers the same immunity such cases as that now possessed lawyers. Several candidates for office also have said they would dorse such legislation.

On Catholic Study

"Fruitless," Poles Say

Opposition to the proposed estab ment of a Lutheran World Federa institute for the study of Roman C olic theology was expressed by the eration's Polish National Committ

The committee told the LWF it felt the undertaking could not " mote better understanding with C olicism." It stated that the Polish theran churches regard any attemp reach understanding with the Cath Church as likely to be fruitless.

Enumerating current problems contacts with Catholicism in Polan said negotiations on these matters difficult. According to the commi the Church of Rome proceeds on assumption that the Polish Luth Church, lacking priests and apos succession, is not really a Church.

The Polish view was given i lengthy reply to a LWF invitatio its member Churches to commen the proposal, which was made at Minneapolis Assembly of the Fe tion in August 1957.

775,000 Pledged for California Lutheran College

Financial commitments totaling more an $775,000 were made in a single onth by three Lutheran church bodies ward the establishment of a new llege in Thousand Oaks, Calif. Excted to open in 1961, it will be Calrnia's first Lutheran four-year arts llege.

The commitments were in the form subsidy allocations and fund camign goals for 1959 and 1960 apoved at national conventions in June the Augustana Lutheran Church, angelical Lutheran Church and nited Evangelical Lutheran Church. At later dates, decisions on financial pport for the college project in the xt two years will be made by the ner two participating bodies, the nerican Lutheran Church and the cific Northwest Synod of the United itheran Church.

Dr. Orville Dahl, president of the llege's developing agency, said that our present plans take shape and we en the college in the fall of 1961, it w appears as if we may have made investment of approximately $3,-0,000 by that time in the first phase the college program."

The Augustana Church, which met Jamestown, N. Y., earmarked $100,-) of its 1959-60 Mission Advance ucational Fund for the college proj- and authorized its California Conence to raise an additional $162,000 the same program. The conference viously approved $11,000 for the ndation's 1959 operational program.

The ELC, in session at Minneapolis, horized its California District to duct a $300,000 financial appeal the college project during the next) years. Another $100,000 has been cated in the ELC's national budget, l the district is providing $30,000 development purposes.

The UELC, meeting in Blair, Nebr., cated $22,500 from its 1959-60 funds capital investments in the college l authorized its Pacific District to lude $50,000 for the college in its d plans for the next two years. m the district's operating budget, another $2,500 will be supplied for the development part of the college project.

The ALC is expected to take action on its financial participation in the project at its convention this October in San Antonio, Texas, and the Pacific Southwest Synod at its 1959 meeting next spring.

ELC Missionary Gets Jeep the Hard Way

An ELC missionary studying language in France had to cut red tape in high places before he could buy a junked U.S. Army jeep.

According to an Associated Press dispatch from Washington, D.C., the Rev. James G. Kallas wrote Senator Hubert Humphrey of Minnesota as a last resort in an attempt to find an official who would approve selling him an abandoned jeep.

Mr. Kallas soon will be going to French Cameroun, West Africa, and wanted an old jeep chassis to build a small house trailer.

"Hundreds of jeeps were rusting in Army junkyards in France," the wire service said, "but the Minneapolis missionary couldn't find an official" from whom he could purchase the obsolete chassis.

He wrote Senator Humphrey after being passed along to five officers in turn at one Army dump. The Senator got in touch with the Pentagon, wrote the U.S. Ambassador in France, and sent personal letters to an Army quartermaster in Europe.

Meanwhile, Mr. Kallas wrote the Senator saying he had "become so enmeshed in the inertia and red tape of the Army" that he was about to give up.

Finally the way was cleared and Mr. Kallas got a jeep. In telling of his success in an appreciation letter to the Minnesota Senator, he also apologized for not writing sooner.

The dispatch quoted the letter: "But I think I have a valid excuse for my delay. Monday morning I finally got the jeep and Monday afternoon my wife gave birth to a healthy, beautiful 8-pound girl. And this is why I haven't had a minute in the last few days to tell you of the successful outcome of all your letters on my behalf.

"I can't name a daughter 'Hubert,' so all I can do is say many, many thanks."

Celebrate State Centennial

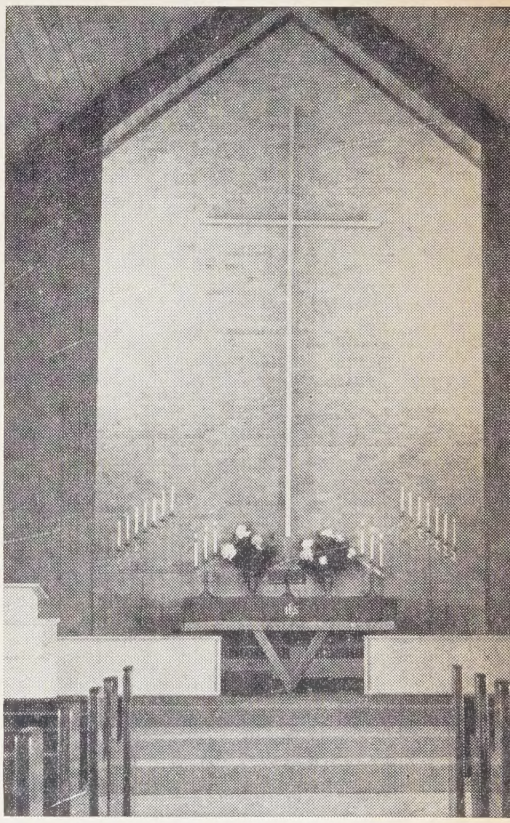
Five congregations in two parishes in Minnesota united for an outdoor worship service on July 27 in honor of their state's centennial year. "The Pioneer Home" and "The Pioneer Faith" were the subjects of the two messages brought by the pastors.

Uniting in this special worship were the Mandt and Jevnaker congregations of rural Montevideo served by the Rev. J. Frank Mossman and Watson, Zion and Immanuel congregations of Watson, Minn., served by the Rev. Robert Boxrud.

The worship service was followed by a family picnic and afternoon of recreation.

People

Dr. Myron Austinson, president of the Eastern district, is convalescing from a mild heart attack suffered at Rice Lake, Wis., in July. All appointments for August and September have been cancelled. The Rev. Herbert A. Hanson, assistant to the president, is temporarily handling the affairs of the office. It is expected that Dr. Austinson will be able to resume a limited schedule of duties later this fall.



CHANCEL OF NEW CHURCH—Shown is the chancel of the new Trinity Church, Estelline, S. Dak., dedicated last month by Dr. L. M. Stavig, president of Augustana College and a vice-president of the ELC. Former pastors who also took part were A. P. Tidemann, Otto Nielsen, and Emil Larson. The Rev. Edward A. Bersagel is the present pastor of the Estelline parish.

Dr. Arthur J. Tolo has resigned from his parish at Dows, Ia., to accept a call as associate professor in the department of Bible at Luther College, Decorah, Ia., effective September 1.

The Rev. Robert Gordon formerly pastor at Colman, S. Dak., has begun his new work as youth pastor at Our Savior's Church, Beloit, Wis.

The Rev. Eldred R. Peterson, formerly of Arcadia, Wis., is now serving a parish at Trempealeau, Wis.

The Rev. Clarence L. Lee, Jr., a 1955 graduate of Luther Seminary, who has been doing graduate work at Harvard University Divinity School for the past three years, has been ordained as pastor of the United Lutheran Church. He has also been called to be an instructor in history of Christianity and Greek at the ULCA's Philadelphia Seminary.

Miss Barbara Boortz was commissioned as a parish worker recently at her home church, Faith Lutheran in Cameron, Wis. She has accepted a call to the Church of the Good Shepherd (Augustana synod) in Duluth, Minn.

Churches

Woodville, Wis.—The completely redecorated and refurnished Zion Church was consecrated at special services recently. Dr. Oscar C. Hanson of the ELC's evangelism department was in charge. The Rev. Selmer C. Knutson is the pastor.

Minot, N. Dak.—Support for the Rev. and Mrs. Louis Becker, missionaries to Brazil, was assumed by First Chuch on July 20. On that day Missionary Becker preached at morning worship services. First also installed a new assistant pastor, the Rev. Maynard Larson, on the same day. The Rev. Harold Kildahl, Jr., is pastor of the parish.

Bagley, Minn.—St. Paul's Church members participated in a cornerstone-laying ceremony recently for their new church and education unit which will be dedicated in September. The service was conducted by the Rev. Elmer Larson, vice president of the Northern Minnesota district, and the Rev. Victor C. A. Ovrebo, pastor of St. Paul's.

Correction

The July 15 issue of LUTHERAN HERALD listed the three churches of the former Baltic, South Dakota, parish as still being served by one pastor. This parish has been divided. Baltic and East Nidaros Churches are being served by the Rev. I. J. Lovseth. The West Nidaros Church is being served by the Rev. Thomas G. Natterstad who began his work there July 13.

Announcements

Clearwater Ct. WMF convention, Oct. 10, United Lutheran Church, rural Gonvick, Minn.

Tri-State Pastors' Conference will meet in Milwaukee, November 10 and 11.

Want Ad

RATE: $1.00 a line, minimum charge $4.00

For Sale: 12 used pews, 9 feet long and 6 used pews needing repair, also 9 feet long. 44 word and 14 music eds. of Lutheran Hymnary. Write Rev. P. L. Kvitne, Paullina, Iowa.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

200 acre farm in Lynn Co., Ia. About 160 acres tillable. Good 4 bedroom house. Price: $200 per acre. Estate. 576-1A

207 acre farm in Clark Co., S. Dak. Good improvements. 33 acres pacture. Less than 1 mi. to Lutheran Church. Price: $10,350.00. 576-2A

320 acre farm near Spencer, S. Dak. Beautiful ranch type home, all modern. Underground water system. Good bldgs. 50 acres pasture. Lutheran Church 2 mi. Price: $125 per acre. 576-3A

Businesses

Neighborhood hardware business in Sioux Falls, S. Dak. Owner retiring. Operation in present location for 42 yrs. $3,000 for equipment and fixtures. Bldg can be leased. 576-16C

Homes

Year around lake home, on small semi-private lake in N. Wis. Two bedrooms. 576-4B

Home with adjoining lot in town near Madison, Wis. Located in business section; would be ideal office for a young doctor (who is badly needed in this community). Reasonably priced. 576-5B

Businesses

Hardware-appliance store in heart of Michigan Vacation land. Owner retiring. work for new owner; ideal for coupl 5

One of best grocery stores in SE S. Lutheran community of 850. Approx stock on hand $3500. Approximate val equipment and fixtures, $ 3,000. Price: 500 plus 5% inven[illegible] bedroom ap nd floor. 5 yr lease opt[illegible]n obtainable. 5

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POSITIONS WANTED

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Married man, 42 years of age. 4 chi desires work on dairy farm in Minn. time farm experience. Prefers being cl school and Lutheran Church. 57

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Woman to live in if possible; to ca 2 yr old child while mother teache father attends U of Minn. Very light work. New Brighton area. 57

Clean, Cheerful, Christian woman as maker for family of father, 2 boys—7 a Large modern home on acreage at e small town in NC Ill. Mother will be Monday through Friday. Would w widow with 1 or 2 children of school 57

Child Welfare Director for western wide Inter-Synodical Lutheran Agency ary—$5100 to $7200; social security, personnel policies. 57

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	KTRF	9:45 p.m.	K
6:45 p.m.	KFBK	10:30 p.m.	W

Short wave: 10:30 p.m.—HCJB (Meter Band 16-19-25-31-49)

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Take 4 minutes to look into the future

No one can predict exactly what will happen, but a family man is morally obligated to look to the future . . . to plan for those who depend on him.

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For monthly income (Your family probably could get along on about half what you are now making each year. Multiply this figure by the number of years you want to provide the income.) ..... $_____

To pay off mortgage ..... $_____

For emergency fund (This will vary widely, but most financial advisors feel a family should have at least $500.) ..... $_____

To educate children (This depends on the college, and where you live, but you probably should figure approximately $1000 per year, per student.) ..... $_____

TOTAL NEEDED $_____

How do their needs compare with your present coverage?

Social Security (Maximum family benefit is $200 per month. Widow and one child would receive $132.80 per month, for example, if your average monthly income were $250—$162.80 per month if you had been earning $350 or more each month.) $_____

Present life insurance ..... $_____

Miscellaneous (This would include savings, stocks and bonds, money from rental property, etc.) ..... $_____

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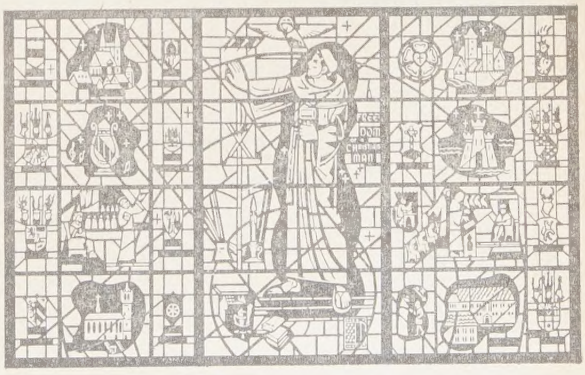

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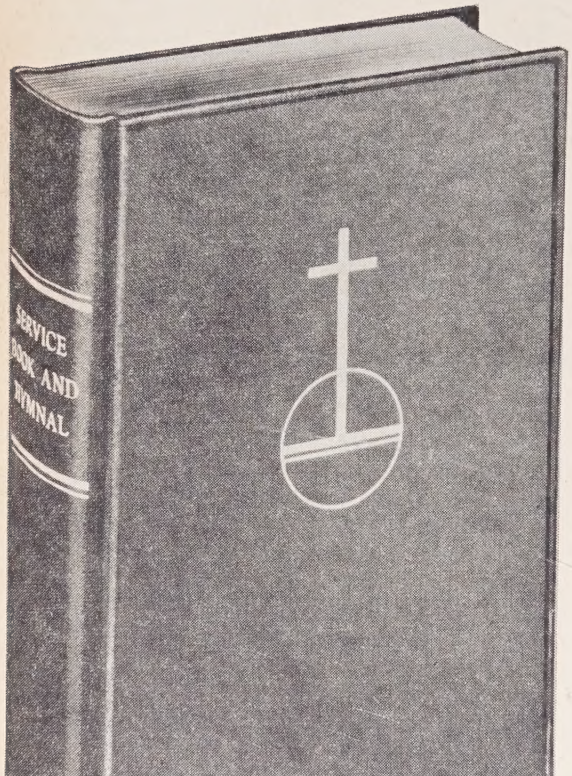

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